# THE PACIFIC

Pacific Theo Sem
Reading Room

A religious and family paper

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PACIFIC
Theological Seminary,

## Defend Us, Lord.

Defend us, Lord, from every ill.
Strengthen our hearts to do Thy will.
In all we plan and all we do
Still keep us to Thy service true.

O let us hear the inspiring word
Which they of old at Horeb heard.
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art Light, shine on each soul!
Thou who art Truth each mind control!
Open our eyes and make us see
The path which leads to heaven and Thee!

—[John Hay, Secretary of State.

# THE PACIFIC

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## A "Little Heroism."

It is my fortune to know a girl who belongs to the heroic silent. Her lot is not to save a life directly, nor has she the applause of the public. She lives without adulation, as bright as the sun's rays, and gleaning all the pleasure possible under the circumstances.

Being possessed of a naturally sweet, rich voice, it has been her ambition to have it cultivated. To do this required the earning of money, which she cheerfully set about. As she is an apt tailoress a position came to her easily and she gradually came to do most of the hard work in the shop.

Not long ago she was offered a position in the neighboring city of K——. The work would be pleasant and remunerative. Here were many girl friends, and all the pleasures of a city. But her mother's health failed and she was threatened with a long and serious illness. So the daughter, after a consultation with her father and two younger brothers, declined the proffered position, and returned again to the tailor shop, assuming also a good share of the household duties. The mother is never to know of this sacrifice.—Success.


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# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, June 25, 1903

## THE NEGRO PROBLEM.

Both directly and indirectly have we heard from the issue of this paper of June the 11th, the number which contained our review of Professor Du Bois' book, "The Souls of Black Folks," our editorial on "The Race Problem," and the article entitled "A Voice from the South." One friend picked up the paper and read "A Voice from the South." It suited him; he is Southern born; he read it to his wife, and pronounced it fine. He didn't read any more aloud, but after a while the wife heard him say: "F—— makes me tired." The lady didn't know why until a day or two later. She saw the editorial on "The Race Problem." Then the expression was plain.

When we published the article entitled "A Voice from the South" it was with the thought that it did not represent the prevailing sentiment on the Negro question. Since then we have been informed by a friend who was born in the South, and who keeps in touch and sympathy with that part of our country, that it does represent largely the Southern sentiment. Plainly the thought running through the article by Dr. Steele, and what we quoted from him in our editorial, was that the negro is an inferior race, and can never be educated so as to become an equal of the white man; or, if this should ever be seen to be possible, that it is not the intention of the Southern white man that he shall be allowed to stand on an equality. In his second article Dr. Steele says: "What has the negro ever done to justify this policy of his misguided friends in the North? The Caucasian race has left the monumental remains of civilization along the whole line of its march. They founded empires and created civilizations. They built the pyramids of the Nile and the temples of Greece. They gave letters and laws to mankind. They have filled Europe and America with the triumphs of learning and arts and arms. But what has the negro ever done? He is living in Africa today in the primitive savagery and barbaric ignorance of his remotest ancestors. The centuries have rolled onward but he has never gotten above the level of his aboriginal hut or widened the distance between his nature and the brute below him. Today the only civilized negroes in the world are those who were brought into contact with the white race through slavery."

This is eloquent, but it fails to take account of what Christianity has done for the Caucasian during the last fifteen hundred years. It was the introduction of Christianity into Europe that transformed our ancestors, that lifted them up from the barbarism in which they were living centuries ago; and Christianity is now doing for the African what it did for the Caucasian long ago. The United States Commissioner of Education is as eminent an authority as can be found anywhere, and his statement in his last report is: "The world has now come to recognize that the negro possesses the same faculties, powers and susceptibilities as the rest of mankind, albeit they have been stunted and dwarfed by centuries of oppression and ill-usage." Dr. Harris says further: "The negro, too, is gradually awakening to a consciousness of this great truth. The common convergence of religious and secular thought is toward the universal fatherhood of God and the brotherhood of man. This universality of kinship implies commonality of powers, possibilities and destiny. It is difficult to estimate the importance of this belief to the backward races of the earth."

There is abundant evidence today to prove the intellectuality of the negro. We cannot at this time enter into detail, but quote a few opinions which are based on the most substantial foundations. Professor Shaler of Harvard University says: "There are hundreds and thousands of black men in this country who, in capacity, are to be ranked with the superior persons of the dominant race, and it is hard to say that in any evident feature of mind they characteristically differ from their white fellow-citizens." Benjamin Kidd, the author of "Social Evolution," says that in the elementary schools of the United States the colored children exhibit no intellectual inferiority to the white. The noted author, Dr. William Matthews, writing in the "North American Review" for July, 1889, said concerning the intellect of the black man: "We affirm that the inferiority of the negro has never been proved, nor is there any good reason to suppose that he is doomed forever to maintain his present relative position, or that he is inferior to the white man in any other sense than some white races are inferior to others." And Dr. Matthews said further: "Hardly two centuries have passed since Russia was covered with a horde of barbarians, among whom it would have been as difficult to find any example of intellectual cultivation and refinement as at this day to find the same phenomenon at Timbuctoo or among the negroes of Georgia or Alabama." But today it is everywhere acknowledged that the Russians are not inferior in capacity to other European races. The latest word of Dr. Harris, United States Commissioner of Education, on this subject is: "History fails to reveal any people who, under such adverse circumstances of heredity and environment, have ever equalled the negro in the exuberance of intellectual qualities."

Standing a few days ago by the tomb of the martyred Lincoln, President Roosevelt said: "It seems to me eminently fitting that the guard around the tomb of Lincoln should be composed of colored soldiers. It was my own good fortune at Santiago to serve beside colored troops. A man who is good enough to shed his blood for his country is good enough to be given a fair deal afterwards. More than that no man is entitled to; less than that no man shall have."

It is a square deal with respect to every opportunity and undertaking that the negro must have all over the land. God has ordained that he shall have it. Shame on the man who from fear of what the future may bring to his race attempts for his colored brother anything other than a square deal.

There has been some talk of late about the repeal of the fifteenth amendment to the national constitution. Such a thing will never be seriously considered. If the negro continues to live on American soil he must remain an integral part of the republic, and all of our enactments concerning him and our treatment of him must be with the thought that he is entitled to every opportunity to which the white man is entitled. And it will never do for our brethren of the Southland to say that the negro problem is one with which they alone must deal, and which they alone are to solve. It is a national problem. Together the North and the South must uplift the negro and make him worthy America's free heritage. The negro problem is one of the great problems for the twentieth century. We can sympathize with the white people of the South in that there is through this race, lately freed from bondage, so much of ignorance and crime with which to contend. But it is not through less education, but through more, that these conditions will be changed. It will never do to inculcate and practice the sentiments of the author of "The Leopard's Spots," who makes some of his characters say: "The more you educate the more impossible you make his position in a democracy. Make the negro a scientific and successful farmer and let him plant his feet deep in your soil and it will mean a race war. So long as the negro is here with a ballot in his hand he is a menace to civilization."

If this is the prevailing sentiment of the South today it cannot remain the sentiment. The better natures of the Southern people will not have it so. The reunited nation will talk it out, and will refuse to have it so.

## A RESIGNATION AND AN APPOINTMENT

The Rev. Walter Frear, who has been the Pacific Coast agent of the American Board of Commissioners for Foreign Missions for the last twelve years, has resigned from that position, and the Rev. H. M. Tenney of San Jose has been appointed to the place. Mr. Frear's resignation was presented some months ago. It came as a surprise to the Prudential Committee, and there was at once from different members of the Board expressions of regret. Mr. W. P. Ellisin of the Prudential Committee said in a personal letter to Mr. Frear, a copy of which we have by hook or crook managed to secure: "I do not know how in the business part of your work we can find so good a man to fill your place. Of the other part of your work I know but little; but presume the same difficulty will be found there. As I have written you before, if you made as good a minister as you have our business agent, your life work must have been a great success. You have had some pretty knotty questions to solve and difficult things to do in connection with the Micronesian work, and it has often surprised me that you have accomplished so much and so well. And Secretary Barton wrote: "I cannot allow this occasion to pass without sending you a word of regret that it has seemed to you necessary to sever your official relations with the American Board. We think of you and your offices there only with satisfaction, although we may have been slow in expressing the gratification which we have always felt. The missionaries have repeatedly spoken most kindly of the assistance you have rendered them, and I want to assure you we shall let you go with no little feeling of regret and reluctance. In saying this I know I express the feelings of all my colleagues and the members of the Prudential Committee. I doubt if we shall find a man to succeed you who has been so universally successful and satisfactory in all his business dealings with the missionaries and the board. There is more of that work done there in California than at any other of our district offices. Then, too, it is gratifying to note the constant increase in the receipts from the churches for the work of the board. All this shows faithful work on your part. It will be no easy matter to find some one to succeed you there."

Just as hearty words have come from Dr. Daniels and other officials and members of the board. By one it was said that Mr. Frear had several times by his business management saved for the Board an amount equal to his annual salary.

For six years the present writer has been in daily and intimate association with Mr. Frear at Congregational headquarters in this city, and is not surprised at these words of commendation. We have seen with what ability and faithfulness the interests of the board were managed, and know that more deserved words were never written. In the work of The Pacific we have found Mr. Frear a wise counselor, and have come to prize most highly his daily acquaintance and friendship. He will be missed at Congregational headquarters. It will seem like losing a loved one out of the home. But his decision to give up the work doubtless was a wise one. For one of his years it is too taxing. We can accordingly in all heartiness welcome his successor, the Rev. H. M. Tenney, whose name was suggested to the board by persons of influence in the churches of this district. We believe that Mr. Tenney will carry on the work in a manner thoroughly satisfactory to the board, to the churches of the coast and to the missionaries. It is expected that he will enter upon the duties of the position the 1st of August.

## The Religious World.

One of the most notable pastorates of the last few decades has been that of Rev. Dr. Alexander Maclaren of Manchester, England. His influence and fame have been international. For forty-five years he has been pastor of one of the Baptist churches in Manchester. Through his writings and published sermons, and especially through his comments on the International Sunday-school Lessons in The Sunday-school Times, he has moulded the lives of men and women the world over. Dr. Maclaren resigned his pastorate a few weeks ago and henceforth will be an honorary pastor, preaching as his strength may allow and pushing on toward completion certain literary tasks and projects, the result of which, says the British Weekly, will be to enrich permanently the whole Christian church.

The New York Sun of a recent date contained an editorial on what in the body of the article was termed an effort "to bring into co-operation and federative harmony, if not organic union, all the different branches of the Presbyterian family of churches, and also to establish closer relations of comity with the Congregational churches." This had reference, of course, to the appointment at the last General Assembly of a committee on union with the Cumberland Presbyterians and other similar bodies. It is of interest and importance to note what great secular papers are saying today on the question of co-operation among the churches. We regard it as vital that these views should be known by the church people so that they may be better able to read the signs of the times and walk in the light of progress. Accordingly we quote from the Sun: "The Presbyterian family, distinctively, is now divided into twelve branches, with this membership, respectively: Northern, 999,815; Southern, 227,991; Cumberland, 182,449; Cumberland, colored, 93,000; Welsh Calvinistic, 11,683; United, 116,302; Associated, 1,053; Associate Reformed, South, 11,344; Reformed, Synod 9,733; Reformed, General Synod, 5,000; Reformed, Covenanted, 37; Reformed in United States and Canada, 608; total membership, 1,605,015. We shall not attempt to define the differences in doctrine and practice between these many divisions of Presbyterianism, but will merely say that generally they do not go to the essence of religion. The greatest of the branches, the Northern and Southern, are divided by a geographical line only, as if they belonged to distinct countries. The Cumberland Presbyterians, coming next in the volume of membership, on the same day that the General Assembly of Los Angeles approved of the plan of Dr. Van Dyke, appointed a committee of nine to confer with other Presbyterian bodies 'in regard to the desirability and practicability of closer affiliation and organic union.' The Reformed church, once known as the Dutch Reformed, with a membership of 376,540, is also a branch of the Presbyterian family. The Congregationalists, with a membership of 634,835, are widely apart from it in their church organization, of course, but in doctrine the two are so closely in accord that ministers of each often pass from pastorates in the one church to the other. Into such a confederation as is proposed, the Lutherans, now numbering 1,696,268 in their 21 different branches in this country, might be brought appropriately, for the differences of doctrine which once caused their separation has become comparatively trivial in these days of loosening doctrinal conviction. The trouble now is not due to the obstinacy of people in their special religious beliefs so much as to their tendency to fall away from all religious belief. If the Presbyterian family, or the denominations of the Reformed faith, as it is still denominated, could be brought together it would make a consolidated body of imposing numerical proportions, as our statistics of the membership of the many different branches bear witness, and would tend to strengthen the cause of Protestantism, now so rudely attacked. The plan of union proposed omits, however, the one great consolidation which ought to be made. It is a reflection on American Christianity that powerful churches like the Baptist, the Methodist and the Presbyterian should be divided into Northern and Southern churches at a time when every good reason for the separation has been removed. They ought to come together as brethren in religion and as patriotic citizens in a common country."

## THE ALL-ROUND MAN.

At the recent observance of Founders' Day in the University of Vermont the Rev. John W. Buckham of Salem, Massachusetts, gave an address on "The All-Round Man." Mr. Buckham was elected a few months ago to the chair of systematic theology in Pacific Theological Seminary at Berkeley, and is expected here at the opening of the next year to enter upon the duties of that position. We give him advance introductions to our readers by presenting here what he said in part in his address at Burlington.)

There is a phrase, neither strictly accurate nor academic but possessed of a certain homely effectiveness that makes it worthy to be a classic, which expresses, better than any other perhaps, the American ideal of education. The phrase is this "the all round man." Where it originated, who coined it, and precisely what it means no one knows. Sufficient that it exists and that it suggests and its suggestions are wholesome and harmonious. American education has not yet succeeded in producing a type of scholarship that in culture, ease and refinement can compare with that of England or in intensity and independence with that of Germany, but in the development of a robust well-equipped, high-minded, capable type of manhood and womanhood America has surpassed the old world and created a new and superior type of her own. My contention shall be that the direction of her past achievement marks out the pathway of her future progress, and that, while the time has come for us to win our way to the front in the creation of advanced and productive scholarship, still the main purpose and endeavor of American education should be to perfect the all-round man, make him more all round and then to multiply him, so that through him the task of social service and development which Providence has set this nation may be fulfilled.

General Ira Allen, Vermont's great diplomat, one of the most astute and far-seeing pioneers of American civilization, in defining the purpose of the institution which he founded said: "Remember, however, that our maxim is rather to make good men than great scholars; let us hope for the union, for that makes the man and the useful citizen." A better motto for the American college than this could hardly be found. It is large, practical, democratic and American to the core. Let us see what form of education will best produce this life.

1. It will be readily granted that the elective system fails to produce the all round man. It produces, as its best result, an effective specialized man, trained for a particular line of investigation or accomplishment but not for large service and diversified activity. The notable reaction against the elective method which has

assumed so large proportions is due to precisely this defect in the system. In that fascinating and convincing chapter on "Education in American Traits" Prof. Hugo Munsterberg writes, "The argument which urges the earliest possible beginning of specialization is a natural one—but the higher the profession the more nearly is the whole man working in every act and the more, therefore is a broad general education necessary to practical efficiency." And Dean Briggs in his racy volume "School, College and Character," has this to say of the all round man: "The demands of a special calling require preparation so early and so long that the all round man—that invaluable species which has leavened and civilized all society—bids fair to be soon as extinct as the dodo." If he were as unshapely and ill-adapted to present environment as the dodo, we should wish the all round man to become extinct but if he is the very man to cope with the modern environment, while the over specialized man is the resurrected dodo, then we cannot afford to let him become extinct. The modern college must perpetuate him at all costs. I am not reflecting upon the specialist or upon technical studies; their value is inestimable. My contention is simply that before specialization there should be as much as possible of general training and culture.

In view of the overwhelming increase of subjects of study three courses are open (1). To adopt the elective system throughout; (2) to adhere to prescribed courses, revising the older curriculum so as to bring in some of the more modern subjects; (3) to effect a combination, not to say compromise, between the two, by making the studies of the first year or two of the course compulsory and introducing the elective principle with increasing elasticity until in the senior year it is controlling. The last is the plan adopted by the University of Vermont, in common with most colleges of its class. And doubtless it is, upon the whole, the best as well as the one which conforms most nearly to the early traditions and ideals of the institution as set forth by President Marsh.

And yet, one finds himself wondering whether, in actual practice this method results in the evolution of the all round man, whether as contrasted with science and the modern languages the humanities and philosophy receive the attention which they proved themselves to deserve. It would be senseless in this day to deny the educative and the disciplinary power of scientific study, even in its most utilitarian and practical forms, and yet I cannot agree with Horace Bushnell when he says that "if great Plato could have sent his thoughts through the stupendous revelations of science, in some brief time and come out with any breath in him, his first word to the young men of the academy would have been to bid them study out these new fresh-born all wondrous things. 'Here, behold is true high argument for you, such as neither I, nor Socrates, or all sages or poets could think before.'" I doubt very much if Plato, much as he would have been absorbed in the wonders of science, would have yielded the priority to scientific study, for after all the mind that conceives nature is more wonderful than nature itself. And he who has never trained his mind to grapple with the larger problems of life and truth and duty cannot be said to be thoroughly educated. Nor can the man be said to possess an all round education who has not some knowledge of literature and the humanities. One of the latest and most emphatic utterances upon this subject comes from a man from whom, after his advocacy of the three years' course, we should but little expect it. President Butler in his recent article in the Columbia Literary Monthly, asserts that "the love of letters and polite learning and the knowledge of the older humanities have declined among American college students." In accounting for this change he adds: "Too early specialization is at the root of some of these evils, and the modern passion for being in a hurry, and for spelling success m-o-n-e-y is at the root of the rest of them. Discipline too has been relaxed, and the student has largely lost the character-building advantage of being in statu pupillari and of being compelled to do a good many things that he calls useless and does not like." The courses of undergraduate study, he continues, need revising "in order to squeeze out the water, to disentangle the college from the professional schools and to get back some of the inestimable advantages of the old coherence and continuity."

This is very much like a tribute to the all round man, and an argument for his resuscitation.

The all round man is in himself an admirable and and puissant personality, amply justifying whatever of toil and sacrifice is required to produce him. And yet, the plea that I offer is not so much for the sake of the man himself as for the sake of his usefulness to society. He is the man to whom humanity is mutely stretching out hands of pathetic appeal. If our institutions of learning would but hear it, there is a great cry going out to them from the heart of human society, "Give us men, men of large sympathy, men of true insight, men of symmetrical training, men of high purpose and noble faculties to serve and to save in the great problems and tasks that are surging in upon us in these bewildering and strenuous times."

## THE LORD'S SUPPER.

T. F. D.

The Lord's Supper is part of the revelation of Christ's essential character. It is a real revelation of what he is in his innermost nature. No thing is feigned here; all is true and inwardly genuine. Jesus put himself into the words and acts which made up that memorable scene with an utter self-abandonment such as no mere player of a part could assume. It was a serious revelation, too. Whatever mirthfulness may have characterized his intercourse with the disciples on ordinary occasions, we cannot imagine him betraying any sign of it now in voice or gesture. The shadows of Gethsemane were already falling across his soul; he was as one with face set toward a serious task; he had a baptism to be baptized with and his soul was straitened.

Reality and seriousness, and therefore finality. The last word of God to man, the greatest word of man to God or fellow man is always characterized by these marks—reality and blood earnestness. Jesus was going away, and he had a last word to say to the disciples who had given him their all. He said it in symbol and left the symbol to be interpreted by the cross The cross gave content and meaning to the bread and the wine: the significance of the supper was therefore this, viz: that Jesus was then beginning to utter the final word and do the final act which should mark the climax of self-disclosure. And his death ended his earthly career, so all that he spoke concerning his death and the meaning of his death constituted the last message he gave until the time should come when his disciples could bear the many other things he still had to say to them.

The revelation made at the last supper was perma-

nent. Jesus there committed himself irrevocably to a certain line of action; the event evidenced his faithfulness; he went the way he said he would go and did that which he said he would do; having loved his own, he loved them unto the end. Every time we celebrate the communion therefore we recognize the permanence of our Lord's character as then revealed; and in this permanence we find anchorage for faith and hope Jesus Christ is the same yesterday today and forever. He meets his disciples now in this holy ordinance with the same tender, human sympathy, and the same unchanging purpose to give his life for them, not by dying again, but by living for their sake and expending thought and strength for their eternal advancement.

What winning aspects of our Lord's character are presented to us as we sit with him at his table! The Son of God eats with publicans and sinners. He claims us as his kindred, for such we are. He voluntarily endured the cross, despising its shame, that he might bring us to God. He is bent on carrying through his original plan; he never forgets for a moment that his friends are in peril, and laden with sorrows, and worn out, it may be, with toils and privations; he holds every one of them to his heart and breathes a special word of comfort to suit each need; he absolves from guilt and overrides the accusations of conscience with his "I do not condemn thee;" he consoles and delivers, guides, instructs, cheers and inspires, and when we leave the place where we feasted with him, we feel that his gentleness has made us great, that in the strength of the spiritual food we have received at his hand we can go anywhere, face any danger, bear any burden, endure any trial, if these be the Master's will for us.

Let us come to the Lord's table in faith; he will do for us exceeding abundantly above all we ask or think. Yea, Lord, so will we come; grant us strong desires, kindle new aspirations, stir our dull minds to thoughts that breathe and cause our tongues to speak forth words that burn. Teach us the art of fellowship; having learned to be at home with thee, and to realize that the home will endure forever, and that we shall never be cast out of it, may we live at peace with our brethren, and do good to all as we have opportunity, neither courting the world's favor nor fearing its frown.

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We are sorry to see it hinted that the coal strike in the anthracite regions of Pennsylvania may be renewed owing to disagreement between the operators and the miners regarding the manner of carrying out the instructions of the Coal Commission. We hope that both parties will see the wisdom of mutual consideration. The public will be slow to accept any excuse for refusing to follow the path marked out by the Commission. The next step will be likely to be more radical, if a new upheaval comes. "Government ownership" is on the lips of many. A few more mistakes and it will come to that.

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The fulsome laudation of Emerson by speakers and writers at the recent centenary celebrations has brought about an inevitable reaction in some quarters. Emerson was not "as sinless as Jesus," as one enthusiast declared he was. A Boston rector, Rev. Harman Van Allen, recently affirmed that Emerson "was an aristocrat despite his political democracy. There was no room in his philosophy for the sickly or indisposed, albeit the whole world is sick with sin and craves healing." Emerson was a theosophist rather than a Christian. He has taught the religious world some needed lessons. He was one-sided. He had no system, as he himself admitted. His doctrine has value as a protest against all that obscures the inherent worth of the human spirit. It is a poor substitute for the gospel of the grace of God, without which the human spirit cannot throw off its shackles and become truly Godlike and free.

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## Book Reviews.

"Youths of Famous Americans." By Louis Albert Banks, D.D. A delightful book for the young. We know a twelve-year-old boy who carried it to school the other day and the teacher said that all the children ought to read it. Adults are enjoying it also. The author deals only with the youth of the distinguished persons selected for consideration. "Every available work that might have information in it has been sought out, and in many cases a number of biographies have been consulted and compared." Among the thirty persons whose early years are thus depicted are Horace Greeley, Generals Grant and Lee, William McKinley, Harriet Beecher Stowe, George Peabody, Audubon, Pocahontas, Daniel Webster, Wendell Phillips and Francis Willard. [Eaton & Mains, New York; pp. 302; 50 cents net.]

"A Manuel for Christian Instruction." By Wilson R. Buxton, pastor of the United Congregational church of Little Compton, R. I. This is not a manuel for children. It is for those who by previous instruction in fundamental truths have been prepared for a larger and better understanding of those truths and their practical application in the affairs of life. The author says: "In addition to many adults who are in need of definite instruction in Christian teachings, there is a large class of youth passing through their teens who have a vigor of mind that ought to be turned to advantage in the assimilation of spiritual truth just as readily as it is utilized in the reception of what is called secular knowledge in the public schools. For such this little book has been written. The purpose of this manuel is to inform, suggest and stimulate. The writer has, therefore, endeavored to ask and answer those questions that will start the most fruitful line of discussion and inquiry. This has necessitated the asking of leading questions only, to each one of which the teacher is to bring his class by putting to the members questions, simple and practical, of his own framing." The Rev. Dr. Henry A. Stimson says: "I think the catechism excellent. It is true both to revelation and philosophy in its newer and better forms. It appears to me admirably adapted to the instruction of thoughtful minds who are seeking knowledge, and it is certain that those who inquire of it will have both their knowledge and their faith established on foundations that will endure." Dr. Herrick Johnson says of it: "The purpose of the little Manuel is fine, and much of it, I should judge from the hastiest of glances, is distinctly helpful."

"The Bible and Modern Criticism." By Sir Robert Anderson, K. C. B., LL. D. Dr. H. C. G. Moule, Lord Bishop of Durham, says in the preface of this book: "It is the free and popular presentation of the results of an independent study of the New Criticism, as actually put before us in representative works, done by a student entirely free from professional bias, and trained in a severe school of legal and judicial investigation to sift witnesses and weigh evidence. It is an example of exactly the sort of work which, in my opinion, the church needs in an eminent degree—the careful study of religious prob-

lems by laymen at once open-minded and devout. The author says in the opening chapter: "In these days of unrest many Christians are distressed by doubts whether the Bible may be received with the settled and simple faith accorded to it in the past. They have been corrupted or disturbed by the Christianized skepticism which prevails; and, to use an apt illustration, their anchor has dragged and they are drifting. It may be, therefore, that one who has known similar experiences and is no stranger to such doubts, may be able in some measure to help others who are thus troubled." Has the author succeeded in his aim to be helpful? Evidently there are men of prominence who think that he has, among them Bishop Mallalieu of the M. E. church, who names it as one on a valuable list of books that will "meet and master the absurdities and the animosities and the arguments and the scholarship of the destructive rationalists." Dr. Anderson well says: "It is clear that the higher criticism raises again in a new and more subtle phase the same issue as the old Arian heresy. It is not the Bible that is at stake, but the Christ of the Bible." Some of the positions taken by Dr. Anderson we cannot accept; but the book is an able one, and we are not surprised it is having large sale both in Great Britain and in this country. [F. H. Revell Co., Chicago.]

"The Teachings of Jesus Concerning Wealth." By Gerald D. Heuver. We can best give the scope and value of this book by quoting from the introduction, which is by Rev. Dr. Herrick Johnson of McCormick Theological Seminary. Concerning Jesus, he asks: "Was he a theorist, exploiting views so far away from the realities or possibilities of life, that he was utterly unpractical and impracticable? Was he a socialist, so radical in his social and economic views as to threaten the disruption of the family and of society? Was he a revolutionist, bent on the overthrow of established government, and the destruction of the states? Or did he utterly ignore social conditions in his supreme purpose to establish a kingdom? Did he have nothing whatever to say as to the disposition to be made of wealth? Did he lay down specific rules of conduct in connection with civic, monetary and social matters? Or did he enunciate broad, fundamental principles for guidance not only in spiritual concerns, but in things pertaining to society and civil government? In fine, did Christ teach anything social, economic, and property questions that can be used, and that should be used, to make God's kingdom come now and here, in the midst of the business and the pleasure of this work-a-day world, as well as hereafter in the glories and activities of the life of heaven?" And then Dr. Johnson says further: "The following pages are an attempted answer to these questions so far as they apply to the possession, accumulation, and use of riches. They set forth the teaching of Jesus concerning wealth. They are far and away the most intensely realisitic presentation of the subject within my knowledge; for, combined with an evident familiarity with the sources, and a thorough study of the field, and a judicial poise in treating of controverted points of exegesis, and of significant variation between the gospels, there is a rare simplicity and lucidity of style, that lets the reader see the realities of Palestinian conditions, the failure of the Jewish church to improve the people's social state, the Humanitarianism of a Righteous Remnant in the days of Jesus, and Christ's walk and talk with men, very much as if he were an eye-witness to the scenes and events described, and a hearer of the very words of the divine teacher." [F. H. Revell Co., Chicago; pp. 208; $1 net.]

## WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

For its regular June meeting the Woman's Home Missionary Union of Northern California was cordially welcomed by the ladies of the First church of Alameda, on the 18th.

In the absence of the president on account of illness Mrs. O. W. Lucas, vice-president, presided, and in the opening exercises remembered most tenderly the sick and sorrowing ones.

The morning hour was full of interest, the especial item being a bright and earnest talk, "Echoes from the Seattle Congress," by Mrs. R. C. Brooks, suggestive of the rich spiritual feast which some of us missed.

After the social hour, with lunch, a loving memorial service was held to the memory of Mrs. Mary L. F. Eastman, one of the earliest and most useful members of the society. Three months ago she confidently expected to be present at this June meeting. Who shall say that she was not there, although not clothed with the earthly form in which she was wont to come? Together we repeated her favorite Psalm, the twenty-third, and for us Mrs. Brooks sang her favorite hymn. "Just as I am without one plea, O Lamb of God, I come, I come." Memorial letters from some who had been most closely associated with Mrs. Eastman in public and private life, were read by a former president of the Union, Mrs. E. S. Williams, one and all according her the meed of praise of being a friend upon whom all could rely, but crowning all, that of being a "beautiful mother," her "life-work" having been her children in the truest, fullest sense of the word. Other tributes were paid her by those who knew her intimately, bringing to mind the words, "Blessed are the dead who die in the Lord," and those others, "who being dead yet speaketh," when, largely in her name, an invitation was given for the September meeting of the Union to be held in "her church," the Third Congregational of San Francisco, that having been one of the last messages from her lips. The reading of the poem, "Weep No More," followed by the song, "God shall wipe away all tears from their eyes," by Miss Bertha Williams, were a fitting close to a beautiful service.

Following an article by Mrs. E. S. Williams entitled "Turntable Benevolences" (which The Pacific might do well to print in full), the closing hour was given to the subject of work among the Chinese women and children on our coast, the union having recently voted to take a more practical and vital interest in this portion of their varied field of usefulness.

Miss White, for many years a worker among these women, both in their own land and ours, gave us an address full of suggestion and of encouragement, drawn from her long acquaintance with them and their needs. Songs and recitations were also given by some of the Chinese children, who are being taught by the ladies whom we employ to visit and teach in the homes of Chinatown. Announcement was made that the Congregational Mission Home would hereafter have the fourth Thursday in each month for visiting day; at 2 o'clock some one will always be there to receive any who may call. At other times visitors are always welcome if word is sent in advance to the pastor, Rev. Jee Gam. The Mission House is at 21 Brenham Place, San Francisco, opposite the Plazza, which is bounded by Brenham Place, Clay, Kearney and Washington streets.

At the adjournment of the meeting about twenty ladies accepted an invitation to visit the new home of the California Girls' Training School, on Pacific avenue, Alameda. The large, roomy house, tastefully even daintily furnished, as young girls enjoy, and kept so beautifully clean by the girls themselves, is a monument to the tireless energy and efficiency of the ladies in charge of the work, which only love could make possible. And as the girls sang for us the "Ninety and Nine," thinking of them and the little ones who had been in our midst an hour before, we could, in some slight measure, enter into the joy of Him who can never be satisfied with the ninety and nine while one is outside away from the knowledge of His love, and our joy in heaven will be made greater by having a share in this work here and now.

## Woman's Board of Missions for the Pacific.

### A HAVEN OF REST.

We note from Miss Wilson's journal:

Ten miles from our mission station, and at the principal Kusaian village, is a small islet owned by the A. B. C. F. M. We have often wished we had a cottage there, where we could go and take some of our scholars and spend some of our vacations. Through our Kusaian girls this wish was made known to the King. The King talked with his nephew. The nephew talked with us, and wanted to know just what kind of a house we would like. Soon the men on the island were at work getting sticks, making laths, burning coral stones into lime to make plaster, cutting and sewing the thatch. Fully a month was spent in the building, and they furnished everything with the exception of the flooring, nails and cords. They gave their time and material for no other pay than love. When finished the cottage was the best built building on the island. We had it fixed up quite prettily, and the people delighted in it as much as we did. One woman went home and tried to arrange her house as nearly like ours' as she could, but it was hard work to repress a smile while calling on her, to see the Perry pictures turned upside down. To show that we appreciated what had been done for us we took turns, and some one lived in the house for a month. We often had twenty or twenty-five girls with us at a time, and the Kusaians showed that they appreciated having us live at their village for this length of time by keeping us supplied with more food than we could use. Every morning after their native ovens were opened up a number of cocoanut trays would be sent in with enough cooked food to last through the day.

The King would call on us every day to see if there was anything he could do for us or get for us that would in any way make us more comfortable. His nephew was asked to get us a large stone for a doorstep. He saw a nice flat one in the King's wall, and what did he do but go and take that one and leave an opening in the wall. The King only laughed about it, and thought it was all right for the young man to take it as he did without permission, seeing it was for the missionaries. We enjoyed being among the people. It was a change after our school work. They are simple in their ways, and very kind-hearted. Their cares are few. The work of housekeeping is almost like play. No dishes to wash. They eat off of trays made of the cocoanut leaf. These are nice and clean, and when they are through with them they throw them away and make more. No furniture to dust. In most houses they do own a few trunks, and these often answer for chairs, or else a mat is spread and we sit on the floor. The beds are simply mats made of the pandanus leaf. They like furniture and other foreign things when they can get them, and some are better off than others. There is one thing I admire them for, and that is their care of the old people. They are very kind to them. I asked who a certain old lady was. They said: "She is Frank's adopted mother." So she lived with him, and he took care of her. Everybody is adopted by some one they have no claim on, but in this country it means as much as if they were really related. I knew several other young men who had houses built for their adopted parents, so that they might make them as comfortable as possible in their old age.

In the July Delineator Mrs. Theodore W. Birney has some noteworthy remarks on the development of individuality in children. She takes a very radical view, from which some mothers may differ, but there is much wholesome advice in the paper. Mrs. Birney is opposed to the slightest repression of individuality. Every evidence of originality in a child's character, even though expressed in odd ways and mannerisms, should be noted by the parent and made use of in the child's training. A child should be encouraged to be himself, and not a temporary representation of principles that are impressed upon him from day to day. In the light of the mechanical nature of modern life, a plea for individuality should be welcomed universally.

### THE BOOKS OF HEAVEN.

BY BELLE W. COOKE.

To one who makes his faith assist his sight,
Who loves good books, and ever takes delight
In pleasant pictures of the world we see,
The question often comes athwart the night,
What will the literature of Heaven be?

We may not know the wealth that is our dower,
God's laboratories have most wondrous power,
On delicate films, what if they catch, the while
A father's looks in home's serenest hour,
Or set in form a mother's tenderest smile?

Before the privilege of the hour has flown,
The ether waves may register the tone
Of priceless words of counsel given to youth,
More strange than phonograph or telephone,
Enshrine the essence of a teacher's truth.

Mayhap the tears of joy that glad eyes weep,
Earth's best; the looks, the tones, we fain would keep
Fruits of the spirit, fleeting, formless, dear,
May all be treasured in the heavenly deep—
Be given a body in that other sphere.

If music's tones vibrating o'er loose sand
Make forms of flower, or foliage, or band,
May not the cadence of a loving tone,
Embroider pages on some waveless strand
With shapes of beauty all immortal grown?

When in that heavenly country we are told
That Evil we shall never more behold,
Christ's blood has blotted out transgression's page,
So when Earth's books are closed we may unfold
The books of Life, the good of every age.

San Francisco.

# The Sunday-School.

BY REV. W. H. SCUDDER.

**Lesson 1. July 5, 1903.**

**Israel Asking for a King. 1 Sam. viii: 1-10.**

Through varying experiences of defeat and victory the tribes of Israel had come to a national consciousness in the later portion of Samuel's life. From this part of the narrative we gather that Samuel had considerable to do with this. Upon the death of Eli, the boy who had ministered from his childhood in the temple, and through whom the word of God came to Israel, must have enjoyed at least a local reputation, and as the years passed and his religious functions became more national, he was recorded as the natural successor of Eli, the Judge, and assumed the duties of that position. Very wisely he extended his official influence by having three centers instead of one, passing to each in turn, thus forming a circuit from Bethel to Gilgal, then to Mizpah, and back to Ramah, where he resided (vii:16). Our lesson introduces us to the beginning of a series of events that transpired after Samuel had become old, though we may be somewhat guarded in our use of that term, as we have to be in the use of the term "child" in chapter iii:1. This brings us to a first observation.

1. The work that we unconsciously accomplish.

While the Philistines had a strong hold upon Israel it was impossible for the latter to inherit the land of promise in any degree commensurate with those utterances of Moses, which made them a people. It is evident that their condition was but little other than that of slavery, though a totally different kind from that of Egypt. Samuel saw the lack of moral stamina among the people, and endeavored to cultivate the courage necessary for emancipation. Several events (chapters v-vi) were favorable for such a step. A gathering, a period of fear, a determined ally, a favoring thunder storm, and a man who knew how to use circumstances to advantage turned a threatened defeat into a victory (chapter vii). Samuel had the satisfaction of breaking the oppressors' yoke in part at least. He judged Israel, and as the cares of office began to weigh a little he determined to let his sons assume some of the burden. Evidently he had no thought of altering the established governmental order. But unconsciously he had been accomplishing a result which was to fashion the entire history of Israel. As the national consciousness awoke the desire to be like other nations made its appearance. To be recognized as a nation a people must have a crowned head. Scattered tribes could never form a strong nationality. The times demanded something more centralized. Judges may have done a century before, but now they must have a King. Thus, unconsciously, Samuel had moulded them into a nation. It is not to be overlooked that our own history almost parallels this historic incident. The celebration of Independence Day will recall the political condition of the original colonies and the moving spirit of their struggle for liberty. It will specially give us cause to review the magnificent spirit of Washington and his work through disheartenings which would have subdued the energy and desire of almost any other man of that period, and overthrown the whole movement which was destined to make such alterations in the world's history. The work that Washington unconsciously accomplished was seen the moment that victory was accorded to the American armies. He had unified a heterogeneous mass of people into a nation, he had laid the foundation of a republic, he had guided the political opinion toward democracy. These illustrations serve to impress the lesson of our unconscious abilities. The youth that we teach today in Sabbath School classes are going forth presently to just such lives as all have to exert in the world. If they possess the spirit of Samuel and the prophets, of Paul and the Christ, their building will unconsciously be better than they know, however much they put forth conscious effort in right directions. The radii along which they labor spring in reality from the center of divine thought, and reach far beyond the horizon of any single life.

2. An instructive contrast.

Only a few lines of the sacred record are given to Samuel's sons, but these are significant to show that grace and goodness are not hereditary. The record of Eli's household is mournful, but that of Samuel is more instructive. It requires very little imagination to credit a faithful household bringing up in the seer's family. Yet, proving themselves capable of securing the position of Judges, they show themselves incapable of resisting the temptations of office, and the seductive influences of filthy lucre. Thus we find a contrast, the father brought up in the temple, but in contact with two unworthy representatives of the priesthood, growing into a noble and greatly honored life; the sons growing up in contact with such a character, yet degenerating till their official removal becomes a necessity. What makes the difference? Henry Drummond calls attention to the misuse of terms in connection with nature. "We are wont," he says, "to imagine that Nature is full of Life. In reality it is full of Death. One cannot say that it is natural for a plant to live. It is kept from dying by a mere temporary endowment which gives it an ephemeral dominion over the elements—gives it power to utilize for a brief span the rain, the sunshine, and the air." This serves to illustrate what is written in one form or another in everyone's life. There is no one who makes much boast about its being natural to do right, but there are multitudes who affirm that it is easy to do wrong. Those who, by doing right, come at last to possess character, tell us it has been through severe struggle, and that their own unaided efforts would never have brought them to its attainment. God's grace, His Spirit in our hearts, is the one power that makes the difference between Samuel and his sons. It is of untold advantage to have a godly heritage through parents, to be instructed in right ways, and know what we ought to do, but none of these ensure godliness for ourselves. God's dealing is with each individual, and the result depends upon the the individual choice.

3. Human methods versus divine intentions.

A very instructive thought is opened to us in verses 4-10. The training of Israel from the time of Moses had been steadily toward a theocracy. It may be that the period of the later judges had in a measure obliterated that idea, but under Samuel it must have assumed definiteness once more. But here at the end of his career as judge, Israel through its highest representatives, the elders, request a king that he may judge them hereafter. Taken as a whole, the story of Israel's kings does not form ideal history. With the exception of some half dozen, their religious record is not what we might have expected in the rulers of a nation whose calling and keeping were mainly for the purpose of transmitting the divine oracles and revelation. The description in verses 11-18 was reproduced in actuality a very few decades later. The results of the choice

were plainly set before the people, so that there could be no plea of ignorance. Samuel's displeasure seems to have been grounded in the substitution of method that was proposed. The people desired all that Jehovah could wish for them, believed He was their God, and that they were His peculiar heritage; but they wanted to be a nation as were other nations, and be Jehovah's people while yet they were led by a king. Samuel desired them to recognize Jehovah alone as King, their judges being representative, yet having no such prerogatives as a king would have. In the long run the people's method proved of little account. Indeed in one sense it was a total failure, i. e., the divine intent for the nation was hindered rather than helped by the method selected. History has many instances of like character and outcome, even if we confine ourselves to the history of Christianity. The Reformation, for instance, was God's way of showing that the method selected by the church, or its leaders, was totally foreign to His intent, and some other had to be tried. And the question could pertinently be asked, 'How far do present day methods hinder the real work of the church, or prevent the end God has in view?' The question is not asked for the purpose of evoking criticism in regard to present methods, but to create thought as to the possibility of obtaining those methods which will best advance the end in view, and most lie open to divine manipulation for accomplishing the intended result. This same thought admits of a personal application. Our methods of life have much to do with the result. Christian character and service are largely moulded by method. Paul emphasizes the thought of securing the best method for God's intentions for the individual when he says, "I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus." (Phil. 3:12).

ADDED POINTS.

1. Prayer is the medium through which distressed souls find relief. (v. 6.)

2. Unintentional rejection of God is often the result of selfish determination. (v. 7.)

3. God's gentle dealings with us make us great. (v. 9.)

4. Prophetic voices lie in the very circumstances amid which we walk if only we will listen for them. (verses 11-18.)

5. The best Kingship is that of our God, but it must be voluntarily sought by willing and loyal subjects.

## Christian Endeavor Service.

REV. HERBERT N. BEVIER

July 5th.

**Endeavorers in Training for Public Life.—Gen. xli: 38-42; Acts vii: 35-36; Daniel vi: 1-4.**

**Christian Citizenship.**

Independence Day is the day of all the year for the patriot and the citizen. It celebrates the birthday of his priceless liberties. Flags and Firecrackers, Processions and Orations make up the incidentals of the glorious anniversary, but the real glory of it finds expression in none of these but in the quiet gladness of the nation's heart. What our freedom really means to us, its intrinsic worth and essence, cannot be known except by contrast. We need the torch of history to illumine ages gone and show us mankind without liberty—in the toils of tyranny and in the grip of absolutism, civil and religious—before we can be thankful enough to Almighty God and our fathers gone for what we have and are. We need to remember Israel in Egypt, Greece and Rome, and the Dark Ages; England in the days before Cromwell; France in the time of Louis the XIV and before the Revolution, and our own forefathers in the days of George the Third, in order to fully enjoy our Fourth of July.

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Sunday is only one day after Saturday, and the fifth of July may well turn preacher and enforce the lessons which the great anniversary urges to the foreground. Lessons pertaining to citizenship and Christian citizenship beneath the banner of the republic. There is a public side to every true private life, the responsibilities of which no sincere man or woman will wish to ignore. There is a social and political aspect to everyone's being and activity and a patriotic and national side. No one can be true to his God nor his own self who is not also burdened with his responsibilities as a citizen. All this is but laying foundations for the idea expressed in the topic, "Endeavorers in training for public life." Our societies should not only foster and inculcate notions and purposes of personal piety and religion, not only nurture and develop good habits and industry in the church of Christ, but true and biblical ideas of citizenship.

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In a republic it is of the utmost importance that every youth should have the truest ideas and ideals of citizenship and also of public office, for in a republic the highest service is within the possibilities of all. The United States has no titled class nor any special training school for public office. In particular branches of the civil or consular service it often would be better if the appointees were trained as will be the graduates of the School of Commerce of the State University, but by far the larger number must, for years to come, be taken from the business or ordinary professional ranks of life. How important then that young Christians who are as eligible as any and ought to be more desirable than any, should be trained in the essence and practice, too, of highminded citizenship according to the principles of Jesus and His Word. And real Christian Endeavorers are in such training. The Bible is the very best text book for laying the foundations for such responsibilities. The lives of such young men as Joseph and Daniel and Moses are admirable inspirations to exemplary public careers. A learned judge who was himself a noble Christian citizen, once told the writer that there was nowhere else so excellent a discipline in worthy statesmanship as could be found in a thorough analysis of the life of Joseph. He had prepared a lecture upon it and often delivered it before bodies of young men.

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Thomas Carlyle in his Life of Oliver Cromwell, commenting upon the Little Parliament which in derision was called Barebones' Parliament, called it "the remarkablest assembly or if not that at least an assembly gathered for the remarkablest purpose that ever met in the modern world. The business is no less than the introduction of the Christian Religion into real practice in the Social Affairs of this Nation. The Christian Religion, the Scriptures of the Old and New Testament; such for many hundreds of years has been the universal solemnly recognized theory of all men's affairs, theory sent down out of Heaven itself; but the question is now that of reducing it to practice in said affairs; a most noble, surely, and most necessary attempt; which should not have been put off so long in

this nation. We have conquered the enemies of Christ (this was after Marston Moor and Naseby and Dunbar), let us now in real practical earnest set about doing the commandments of Christ." Cromwell did try to make religion practical in the affairs of citizenship. From his standpoint it was a magnificent attempt. The Commonwealth succeeded until Cromwell died. There are Cromwells needed today, nor do we believe they are wholly wanting. Christian Endeavorers might well emulate the virtues of this brave soldier of God. this highminded citizen who did so much for the higher liberties of the world. Public office was to Cromwell a public trust, and more than that, a divine trust. Cromwell trained himself upon the word of God and in prayer.

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There is great need of Christian men in the primaries and in the great nominating conventions of the land, as well as in the administration of public office. There is need of brave Christian men. The United States wants heroes today. Men of conscience and men of will like Lord Macauley of England, who once said: "It is not necessary to my happiness that I should have a seat in Parliament, but it is necessary to my happiness that whether in Parliament or out of Parliament I should possess a conviction in my soul of having done that and that which is right." If America is to remain great and lead the nations in social and political ideals she must develop Christian statesmen, and continually add to the number of good. true men among her citizens. It is because Christianity produces the best characters that it holds the supreme place in the minds of the greatest and truest men. Christ makes character. Character makes men. America needs men. America needs character, therefore America needs Christ. Napoleon once was asked what France needed most, and he replied, "Mothers." What better place to be in for training for any service than a Christian home? To be in training to be a wife and mother in a home consecrated to Christ and his church, to Christian ideals and Christian patriotism, removes the force in training back a generation, but the energy and usefulness of such a life, who can measure it? It was General Grant who once wrote to the Sabbath school youth of the land: "Take the Bible as the sheet anchor of your liberties, write its principles in your hearts and practice its precepts in your lives."

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The saloon is not a saloon merely. It is a school of vice and a vestibule of hell. The evil of it is so great that we lose the force of the terms by which earnest reformers seek to depict its horrors; repetition dulls their edge. Let anti-saloon sentiment continue to cry aloud. One day the agitation for local option will win its fight.

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The July Delineator shows a considerable change in make-up from preceding issues; the literary matter has been brought to the front of the book, then follow the fashions, and lastly, departmental matter. The number is in many respects superior to any previous one. The display of fashions is charming and up-to-date, and the literary contents are of striking interest. Christine Terhune Herrick writes entertainingly of Marion Harland's souvenir garden at Sunnybank, her country place in New Jersey, and N. Hudson Moore contributes to the number a finely illustrated paper on roses. "Bird Babies and their Cradles," by Landon Knight, is a very attractive article, illustrated with photographs. In the seventh "Miladi" paper Miss Clara E. Laughlin discusses woman's duties toward her neighbors.

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## Church News.

### California.

Los Angeles, Plymouth.—Rev. J. H. Mallows of Plymouth church, has four months vacation for a visit to England. His pulpit is supplied by Rev. C. N. Queen and Rev. D. D. Hill.

San Francisco, Olivet.—On account of the pastor's poor health, which has made it imperative for him to take a rest, the pulpit has been filled for the past three Sunday mornings by Rev. W. R. Bair. The evening services have been conducted by the Christian Endeavor Society, assisted by prominent members from other societies. Mr. Bair is an earnest, forceful and attractive speaker, as evidenced by the increasing audiences both of the young as well as the old that have been drawn by his stirring gospel sermons.

Antioch.—Mr. Paul T. Bandy was ordained by council June 16th at Antioch. Rev. E. W. Stoddard was moderator and Mr. G. A. Charnock, scribe. The sermon was preached by Rev. C. C. Cragin; the installing prayer was made by Rev. G. M. Dexter; the right-hand of fellowship given by Rev. Seneca Jones; the charge to the pastor by Rev. Dr. J. K. McLean, and the charge to the people by Rev. E. W. Stoddard. Mr. Bandy is a graduate of the last class of the Pacific Theological Seminary, and he begins his ministry at Antioch in a prosperous and growing town under very encouraging conditions.

Los Angeles.—At the First church, Los Angeles, on last Sunday morning Rev. William Horace Day, pastor, preached the annual sermon to the graduating class of the city high school. His theme was the motto, "Non Nobis Solum;" "Not to Us Alone." The class occupied a large section in the central part of the auditorium, which was crowded. The third Sunday in July is now set as the time of moving from the old house of worship into the new. During the preceding week some special meetings are to be held in the old house. Three services are to be held on the opening day. During the following week there is to be an organ concert, and the dedication of the social and Sunday-school rooms.

Crockett.—Rev. Seneca Jones was installed June 12th over the church at Crockett by a council, of which Rev. C. C. Cragin was moderator and Rev. E. W. Stoddard scribe. Mr. Jones' paper, giving his creed and the reasons for it was able, and his answers to the questions by the council very satisfactory. In spite of the depressing financial conditions at Crockett, Mr. Jones begins his ministry there with hope and courage and the hearty support of a good people. The installing prayer at the council was made by Rev. H. F. Burgess; the right-hand of fellowship was given by Rev. G. M. Dexter; the charge to the pastor by Dr. J. K. McLean, and the charge to the people by Rev. E. W. Stoddard.

Barstow.—The church at Barstow is located on the Mojave desert at a division station on the Santa Fe railroad. Here the overland trains are divided for Los Angeles and San Francisco, all crews and locomotives changing. While the population is constantly shifting, our church under the leadership of Rev. C. S. Billings as pastor, is doing a work of great importance. A

house of worship has been built, an excellent Sunday-school maintained, prayer-meetings carried on and full congregations assembled every Sunday evening. An efficient choir leads the singing and the pastor with much vivacity and vivid illustration preaches sermons that fit close to the facts and experiences of life. On a recent Sunday two adults and four youths were baptized and, with fourteen others, were received into church membership. Many young men from Christian homes in various parts of the country are to be found here and are responsive to the influence and example of Christian people who are aided by this church to witness a good profession.

Corona.—The church at Corona, Rev. Wm. N. Burr, pastor, sent the banner delegation to the recent Endeavor Convention at San Diego. This local society is strong in membership, in activity and in benevolent work. Of the $600 subscribed for Pomona college, a large proportion is pledged by these young people. Several of them will begin college life the coming fall under President George A. Gates, who has won their enthusiastic admiration. Mrs. Burr and their son Holland started on the 15th, for a visit to Topeka, where the parents of Mrs. Burr reside. On Sunday, the 14th. Superintendent Maile spoke here on the "The Christian Idea and Use of Money," indicating the fact that in the money we earn is stored up the energy, ability and strength which the possessor put into the work for which money is paid. Thus our self-life is stored up in portable form, ready to be exchanged for any other value which money can purchase. The first of our earnings belong to God and a proportion should be systematically set apart for church and benevolent uses.

Santa Rosa.—The annual Sunday-school picnic was held recently. Many members of the church and congregation frolicked with the children of the Sunday-school. On June 14 Children's Day exercises were held instead of the morning preaching service. There was a large attendance, a liberal collection and an interesting program well rendered. On this day the pastor, Rev. L. D. Rathbone, went to San Francisco to unite in marriage Miss Emma Lovejoy, a zealous member of the Tulare church, and Mr. A. O. Erwin, a prominent business man of Santa Rosa. In the evening the pulpit was occupied by the Rev. A. O. Montveedt of Newark, Ill. The ministerial union of Santa Rosa is publishing a monthly paper, "The Citizen," in the interests of good government and Christian citizenship. It endeavors to bring before the people, as its editor states, all matters of importance which relate to the welfare of the city. The paper is distributed to every home in the city. It advocates encouraging right doing, and brings to light wickedness in high places; 2,500 copies are published each month.

### Oregon.

Salem, First.—June 7 was set apart to be observed as Children's Day, and a very blessed day it proved to be. The church was beautifully decorated with roses and at the morning service the pastor preached upon the suggestive subject, "The Rose Garden of God," Isaiah xxxv: 1. Two little girls stood at the doors and presented each attendant with a rose. At the regular Sunday-school session several classes were graduated and passed on to higher departments. At 7 o'clock p. m., a program of exercises was rendered by members of the school. At this service twelve persons were received to membership in the church, eleven of them being members of the Sunday-school. For this service, preparation had been made by special prayer and the observance of Decision Day on the previous Sunday. All who were received came on confession of faith. It was a time of great rejoicing. Dr. Kantner, the pastor preached the baccalaureate sermon at Pacific University on Sunday, June 14, and delivered the commencement address at Dallas on June 17. Here he was greatly surprised and honored. It seems that the faculty had learned that he was persuing and had about completed a course in philosophy in connection with another institution, and because of this and in recognition of his services as president of the Seminary which has since developed into Dallas College, the trustees, at the recommendation of the faculty, conferred on him the degree of Ph. D. The First church, Salem, is doing in its own way an excellent work in the capital city of Oregon.

Portland, Hassalo.—The morning service of June 14th, was given to the Sunday-school for the annual Children's Day celebration. Bright with flowers and merry with singing birds, the church was a beautiful place for the lovely service which occupied the hour The superintendent, Mr. W. H. Morrow, conducted the exercises and read a letter from missionaries in Africa, in whom the school has a particular interest. The pastor gave a short talk on "Kindness to Our Friends in Furs and Feathers." The music and speaking by the children were fine, as they should be on such an occasion. Three children were baptized. According to its means the school gave generously to the work of our Sunday-school and Publishing Society. The pastor, Rev. C. E. Chase, was invited to deliver the opening address at the Cowlitz County (Wash.) Christian Endeavor Convention. He spoke of the particular opportunities of the present-day Endeavorer. The Bible studies now being given in Hassalo church are appreciated by many and found to be of value to teachers and students. In addition to the other benefits they have served as a partial solution of the "Sunday evening problem." The class named from its founder, Rev. Mr. Winchester, enjoyed a supper and reunion at the home of the present leader, Mr. F. R. Cook. During the evening addresses were made by the leader and members of the class in the way of pleasant reminiscence, and also of hopeful anticipation. For the class, appreciating the good results of its past study, will commence another course under the same efficient leadership after the vacation season. The Endeavor Society continues its regular work, and some of the members are active also with the Y. M. C. A. and Y. W. C. A. of the city. In a social way the young people have, together with invited guests, enjoyed a moonlight excursion on the Willamette, and recently a delightful "Rose Party" at the home of one of the members. A very successful concert, just given by the Ladies' Society, was made possible by the kind services of several leading musicians of the city. Just now the Society is engaged in collecting and forwarding relief to the people of Heppner.

## Notes and Personals.

Next Monday at the meeting of the ministers of San Francisco and vicinity the Rev. C. E. Sinclair of Mill Valley will read a paper.

The missionary steamer, "Carrie and Annie," arrived last week—Rev. A. C. Walkup, captain, Miss Wil-

son returned thereon from Kusaie, and Willie Channon, the son of I. M. Channon.

The organization of a California Sabbath Association was effected at a union meeting of the various ministerial bodies of San Francisco and vicinity last Monday. It is auxiliary to the American Sabbath Union. Officers were chosen as follows: President, Rev. F. D. Bovard, D.D.; vice-president, D. Gilbert Dexter; secretary, Henry A. Fisk; treasurer, I. F. Truman. An executive committee to act until the annual meeting of the association in the autumn, was appointed as follows: Rev. William Kirk Guthrie, Rev. D. O. Kelley, Rev. C. M. Hill, Rev. E. Nelander and Rev. W. M. White.

## Oregon Letter

George H. Himes.

The people of Oregon stand with uncovered heads in the presence of the most appalling disaster which ever occurred in its history. At or near Heppner, situated on Willow Creek, in Morrow County, about two hundred miles east of Portland, in a part of the State where it rains about the same as in Southern California, a veritable deluge of water fell suddenly from the skies last Sunday evening, with scarcely a moment's warning, and rushed down the fertile valley like a tidal wave and overwhelmed the thrifty little city of fifteen hundred souls, and in a few moments wrought immeasurable destruction, destroying hundreds of human lives, and well nigh a million dollars worth of property, and leaving in its wake a trail of death and disaster which the human mind can scarcely comprehend. So sudden was the shock and so complete the wreck of transportation lines, telephone and telegraph wires, that all communication with outside places was cut off for several hours—in fact not until well along in the forenoon of the next day. Upon the first announcement of the terrible calamity citizens by the score, not only in this city, but throughout the State generally, began to raise funds for the relief of the survivors and the decent sepulture of the dead. About $23,000 have been forwarded from this city, and from $10,000 to $15,000 have been received from other cities and towns. One hundred and seventy bodies have been recovered so far, but the end is not yet, as in the debris yet to be removed it is feared that there will be found another hundred. Numberless acts of heroism have been discovered, but none more conspicuous than that of Leslie Matlock, who rode on horseback at breakneck speed down the valley in the black night ahead of the flood, warning citizens who were in its path to flee for their lives; and that of the telegraph operator, Kernan, who, with his wife beside him, warned the town of Ione, eighteen miles away, of the impending danger. A moment later both were swept to their death by the incoming flood, leaving a little child, who happened to be in a place of safety in the home of a friend. In addition to money, train loads of provisions and great quantities of clothing have been forwarded, and scores of willing hands have also offered their services to assist in the careful distribution of supplies, so that the suffering henceforth will be reduced to the smallest degree.

The commencement exercises at Pacific University last week were of unusual interest. The audiences were large, there being many visitors from abroad. In the outset the baccalaureate discourse of Rev. Dr. Kantner of Salem, for eloquence and thoughtfulness, sustained his reputation of one of the strongest men in the pulpit of this State. His theme was "The Inspiration of a Noble Life," taking as his example the career of the Apostle Paul, and his discourse was like a bugle call to high endeavor. The address before the Young People's Societies was by Mr. Earl C. Bronaugh, a rising young lawyer of Portland, who was a member of the first college Y. M. C. A. on the Pacific Coast, organized in 1885. The address by H. H. Northup on "The Relation of the College and Its Graduates to the Republic" was of a high order and packed full of persuasive appeals for the highest type of citizenship, with marked emphasis upon the responsibility resting upon every citizen of the republic.

The exercises of the Academy, Professor H. L. Bates, principal, were excellent, and consisted of two kinds, one a series of essays on "Ivanhoe and the Days of Chivalry" and the other a prize declamation contest. The graduates numbered twenty-two.

The red letter day of the week was Wednesday, the 17th. The chapel in Marsh Hall was full to overflowing. There were six graduates as follows, with their subjects: "Junipero Serra," the self-sacrificing Franciscan father who paved the way for civilization in California, Miss Mary Bailey; "International Brotherhood," Fred Day; "Obligations of the American Scholar to the Republic," Victor Emmanuel Emmel; "Regard for Law," William Green Hale; "The Fall of Aaron Burr," William Gilman Hare; "A Present Crisis," Frederic Elmo Vrooman. Dean Ferrin conferred the degrees, Fred Day receiving that of B. A., and the remainder of the class that of B. S. The degree of M. A. was conferred upon John Miller of the '98 class.

At the corporation dinner there were about eighty guests, Dean Ferrin acting as toast-master. Hon. Alanson Hinman, a Trustee from the beginning of the college, was present among the guests. Ill health has prevented his active participation in the affairs of the college for some time past, and he expressed profound pleasure in being once more able to be present upon such an occasion.

At a meeting of the Board of Trustees following, Dean William N. Ferrin, who has served most capably as acting President since the resignation of President McClelland, was elected President, thus settling a question that has been pending for several years. This action will be of great advantage to the college, and will make its hold and influence upon the community greater than ever before. Thus closed the forty-first annual commencement, with bright hopes, and surrounded by more encouraging conditions than at any time in its history.

The annual reunion of the Oregon Pioneer Association was one of the most successful in its history. The attendance of pioneers was 963. The Pioneer Woman's Auxiliary of Portland provided a splendid collation, and seated seven hundred at one time. All in all the company was a most remarkable one. Among those present were twenty-three who came to Oregon in 1843—two married couples in the number. Numerous cases were observed where boy and girlhood playmates and traveling companions on "The Plains" were brought together after a separation of forty and fifty years. These annual gatherings are green spots in the memories of these old-timers, who, with those of their companions who have passed on to swell the great majority, bore the stress of breaking the way for civilization; and now, as they begin to see somewhat of the fruition

of their efforts, it is a source of great pleasure to them to meet in annual reunion around the festive board and exchange reminiscences of the days of long ago.

The annual address was given by United States Senator C. W. Fulton, the occasional address by Oliver C. Applegate, and our Rev. D. B. Gray, a pioneer of 1851, was chaplain of the day.

Portland, June 21, 1903.

## Inland Empire Letter.

By Iorwerth.

The commencement exercises of Whitman College Academy and Conservatory of Music, last week, were of unusual interest. They were the closing of the most prosperous year in the history of the college. President Penrose preached the baccalaureate sermon.

On Sunday evening previous to the commencement, Dr. O. W. Nixon, author of "How Whitman Saved Oregon," delivered the annual lecture before the Young Men's Christian Association.

The college commencement took place Wednesday evening, when twelve graduated, eight young men and four young women, being the largest class to graduate in the history of the college. Eight also graduated from the preparatory department.

Prof. R. R. Lloyd delivered three expository lectures at Pomeroy last week, which attracted special attention. He is to lecture at Ritzville and Sprague during this week, then he will return East by way of Wardner and Wallace, Idaho, delivering lectures on the way to his home at Evanston, Ill. He is making a mark as a lecturer on Bible subjects, and has appointments in some of the large summer assemblies in the Eastern and interior States.

The writer visited Spokane and surrounding country recently, and found the work progressing in all the fields.

Rev. Dr. Wallace continues to be popular, and is doing excellent work in Westminster at Spokane; church and congregation growing. The church is recognized as a power in the city.

Rev. C. R. Gale still does excellent work in Plymouth church, and enjoys the convenient parsonage recently erected.

The Children's Day exercises in all the Congregational churches of the city were of especially high order.

The work at Pleasant Prairie and Hillyard, under Pastor Cook, is doing well, as is also the work in Trent and Newman Lake, in the Spokane Valley, under Rev. C. F. Clark.

### Silver Wedding of Rev. and Mrs. T. W. Walters

"1878-1903" were the dates indicating the occasion of the gathering of about 250 friends at the home of Rev. and Mrs. T. W. Walters, E. 224 Indiana Ave., Spokane, Wash., to celebrate their silver wedding. Among the guests were a goodly number who have been associated with Rev. and Mrs. Walters during the twenty-one years during which they have been identified with the Congregational work in Eastern Washington and Northern Idaho.

The house and porch were elaborately and beautifully decorated with palms and flowers. The hall presented a pleasing effect with its bank of palms and dainty garlands of smilax, and a profusion of white carnations and smilax was tastily arranged in the parlor, while in the back parlor, where frappe was served,

REV. T. W. WALTERS.

the color scheme was pink and white, in addition to the effective use of wood-bine. The large porch was enclosed with canvas and arranged for serving refreshments, the decorations being very effective and elabor-

MRS. T. W. WALTERS.

ate in Oregon grape, combined with an abundance of choice roses. The tastily arranged tables, where seven young ladies from Pilgrim church were in waiting, made a delightfully pleasing effect.

Many congratulatory telegrams were read, one being from Rev. Lewis J. Thomas of Peabody, Mass., who officiated when Thomas W. Walters and Miss Miriam Davis were married June 12th, 1878, at Parsons, Pa. A. J. Davis of Colfax, Wash., a brother of Mrs. Walters, was the only guest present at both occasions. Rev. J. Edwards made pleasing and opportune remarks, after which vocal and instrumental selections were rendered.

The numerous and handsome presents attested the high esteem in which Rev. and Mrs. Walters are held in every community where they have lived. From South Canton, New York, where Mr. Walters was ordained and installed, and where he served as pastor four years, was received a beautiful gift and many letters indicating the profound and sincere affection of those friends from whom they have been separated for twenty-one years.

The unexpected arrival of their only son, M. D. Walters of San Francisco, Cal., added much to the pleasure of the host and hostess.

The popularity of Rev. and Mrs. Walters in Spokane is evidenced by the remarkable growth of Pilgrim church, and the ready and harmonious co-operation accorded them in every department of work.

Mr. Walters has spent twenty-one years of his ministry on the Pacific Coast; twenty of them in Eastern Washington. He was the pastor of Colfax church for five years, General Missionary for Eastern Washington and Northern Idaho for thirteen years, and has been the pastor of Pilgrim church for going on three years.

## WASHINGTON LETTER.

By I. Learned.

The Tacoma Association held its annual meeting and spring meeting this year at Steilacoom in the new church building, erected by the Oberlin Congregational church of that place, which was at the close dedicated to the service of God by the Association. The occasion was one of general gladness over the consummation of long cherished hopes on the part of the people of Steilacoom under the efficient leadership of Rev. H. B. Hendley.

Another Mission Sunday-school has been started in Tacoma in a chapel building on the corner of Yakima avenue, South, and 45th street. It was opened the latter part of April with twenty-eight in attendance and has increased from week to week until there are more than fifty. An evening song-service has also been held with from forty to sixty present. As is usual with most of our Sunday-schools in this State, a Congregational church is expected to grow from it. Rev. A. P. Powelson is temporarily in charge.

The Oaklake church, Seattle, is now preparing to erect their church building. This is our most northerly church in the city, being nearly two miles beyond the Greenlake church. It is also under the care of Rev. Wm. Burnett.

Rev. Harry W. Young is nurturing the work on Beacon Hill, and has secured the services of Rev. Jonas Bushell for every Sabbath evening at Bethany chapel.

Rev. Geo. Kindred has resigned his pastorate at West Seattle.

The church at Kalama calls Rev. R. D. Nichols, late of California. He is on the ground and will probably accept.

Rev. W. A. Arnold has gone to Washougal and will probably accept the pastorate at that place.

The church at Cathlamet is still vacant and looking for a pastor.

Most of the churches in Washington observed Children's Day on the 14th and their offerings to the missionary work of the C. S. S. and P. S. have begun to come to Superintendent Greene. The latter with Missionary Johnson, has been making a tour of the Sunday-schools in Idaho and Nez Perce counties, in Idaho, driving from one neighborhood to another with a preaching service nearly every evening of the trip, with three services on Sunday. The organization of the church at Westlake was completed. Three other persons were received into membership and three were baptized, the church now numbering twenty-two. It was gratifying to note the readiness with which the church chose one of their own number to preside at the business session, as well as to see the wisdom and intelligence of the brother who moderated the meeting.

This people after having been administered to by a brother of another denomination, when urged by him to organize as a church, quietly requested him to retire while they considered the matter, with no minister present. Three motions as to the polity of the proposed church were one after another made. The first received no support; the second had two votes in favor and the third was unanimous for a Congregational church, and a vote requested the presence of a Congregational minister to advise with them in their organization at as early a day as possible.

Superintendent Scudder who has been East in attendance upon the annual meeting of the National Home Missionary Society, is expected to return this week.

Seattle, Wash., June 20th.

Series upon series of disasters succeed each other with such rapidity that one can hardly keep account of them. Since May 1st more than twenty-five great disasters have occurred; cyclones, earthquakes, cloud-bursts, floods, and steamship collisions. The damage amounts to thousands of human lives and many millions of property. The latest, and one of the most appalling, is that at Heppner, Oregon. The whole town was swept to destruction by a cloud-burst. It is a town of more than 2000, situated in a canyon. Over 300 victims are reported. It came in the darkness of the night. The residence portion of the town was almost wiped out. Not in modern times have there been so many fatal disasters in a single month as during the month from May 15th to June 15th.

Russia is doubly kind. She prays and mourns for the slaughtered King Alexander of Servia and at the same time congratulates King Peter on his chances of being the next "subject" of their devout remembrances. By her formulas Russia is a model hypocrite. It isn't a case of being a "whited" sepulcher full of dead men's bones. Religiously Russia is a "hard-finished" tomb. The idea of bolstering up such a throne with pious prayers is an outrage. Servia should be stricken from the map. The army should be disbanded and her people put under the care of some more enlightened government.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks.

## Charles George Gordon.

About forty years ago the great Taiping rebellion broke out in China. It began as a religious revolt, but soon threatened the empire, and the Chinese forces seemed powerless against it. At such times the aid of foreign skill and bravery is always called in, and first an American, Ward, was given the command. He raised and officered, hastily, a small force, which gradually grew into quite a large one, and was proudly named by the imperial mandarins "The ever-victorious army."

Ward was a born leader of men; yet his death, after all, left his place to a greater spirit than his own; for it was as the head of this Chinese force that Charles George Gordon, the most brilliantly and simply heroic soldier of the nineteenth century, first showed his qualities to the world. He was then but thirty years old—a poor, obscure subaltern, who had been working as an engineer in the British camp near Pekin. Gordon had seen service in the Crimean war and had afterward been in Armenia, Constantinople, and Bessarabia, always at hard work but never, apparently, gaining anything by it. In this short campaign of the "ever-victorious army," however, he made it apparent, both to his Chinese superiors and to his own countrymen, that he knew the three great secrets of war—"when to strike, how to strike, and where to strike," and all through his after life he was known by the sobriquet of "Chinese Gordon."

His personal bravery was shown in the absolute daring with which, armed only with a light cane, he led in his men to the most desperate assaults. But there was more in him than mere soldierly quality, or desire for military fame. Young as he was, he resented the treacherous execution of the rebel chiefs (who had surrendered upon his promise of mercy) by his colleagues, the imperial generals, so warmly that he returned contemptuously to the Emperor the gift of ten thousand taels (about $20,000) which was sent him. In this act he showed the same absolute disdain of mere money or worldly honor that was the characteristic of his later life. "I do not care a jot about my promotion or what people may say," he wrote in 1864. "I know I shall leave China as poor as I entered it."

His prophecy was quite true. With perfect disregard for fame, he left China, where even the stolid natives adored him as a hero, and returned to duty in England, working quietly away on the fortifications at Gravesend, where, for six years, he spent most of his spare time, outside of his daily duties, in earnest, sympathetic, and very practical work among the poor. He took boys from the gutters, found them employment, and followed their careers with a hearty human interest that never flagged. The sick in the hospitals, the sailors, the ragged old women, the children in the street, were his friends, in helping whom he spent his life. The most precious souvenir of his Chinese campaign, a magnificent gold medal, he sent anonymously to the Coventry Relief Fund, having erased the inscription. And with it all, the apparent lightness, the good-humor, the sparkle and wit of his nature made those who met him casually think of him as anything but serious or saintlike.

In 1871 Gordon was sent to the Black Sea as British Commissioner. There he remained for two years, and at Constantinople, in 1872, met Nubar Pasha, the Egyptian minister, who, struck by his personality, offered him the position of Governor-General of the Equatorial Soudan. Gordon, always interested in the problems of Africa, accepted the offer, and, after spending some time in Cairo with the Khedive, who always afterwards had a warm affection and admiration for him, started to his new post.

Now began that work which is most associated with his name. Forming posts, training soldiers, making his men till the ground instead of robbing the people, punishing every slave trader that could be caught, relieving the poverty and misery of the wretched tribes under his government by every expedient in his power; tormented by heat, by fever, by mosquitoes, by terrible rains, by desertions, and worst of all, by the corruption of his Egyptian superiors,, he toiled on indomitably. As we read, it seems like one Christian man against all the heathendom and misery of a continent. Yet his heroic faith never faltered. "I have a conviction," he wrote to his sister, "that, God willing, I shall do much in this country." "I go on as straight as I can," he said again. "I feel my own weakness, and look to Him who is almighty, and I leave the issue, without inordinate care, to Him."

There was one bright spot—Ismail Pasha never would listen to any complaint against Gordon. He trusted him, and Gordon felt it. And when the end of his work came by the deposition of Ismail from his throne, all that Gordon writes is: "It pains me what sufferings my poor Khedive Ismail has had to go through."

Gordon next spent four years at home, or rather in various travels, among which his trip to the Holy Land was a great joy to him, as it had been the wish of his life for many years. And now he was to be called again to his heroic work in the Soudan, although this time it was tenfold more difficult and dangerous. The Mahdi, a religious leader, had rallied the tribes of the Soudan around him since Gordon had left, and was threatening the garrisons of the towns there. Gordon, as the one man who could hold back the tribes, was called in by the English government, who had assumed the power in Egypt, to go to Khartoum, hold it, and make arangements to retire the garrisons and evacuate the Soudan. And Gordon, being just the quiet hero that he was, went back at once on this dangerous errand.

The rest of the story is almost too sad to tell. England, having sent her great hero into the darkness, on a desperate mission, left him there, unaided, to struggle and die. With no reinforcement, surrounded by savage foes, pressed by famine and disease, he yet held Khartoum for nearly one year—a terrible, struggling, starving, heroic year. And when, in January, 1885, the tardy troops of England at last reached the city, they found it in possession of the Mahdi. They learned from the natives the story of Gordon's end—how, with the few faithful men who yet followed him, he had met death in front of the mission church, and died the death of a hero under the red flush of the oriental dawn.

Not in Westminster Abbey, but on the shifting sands of the desert, the ashes of this great Englishman have found their last resting place; but the kindling flame of such a life does not die; it becomes a beacon for all hearts that love a hero.

## She Gave The Best.

What sad stories sometimes come to us from India! How touching the devotion—the blind devotion—of this poor mother, of whom a missionary writes:

She had two little boys, twins, and one was blind. She thought that the god she worshipped must be angry with her. Could she give some sign of her submission, lest some worse thing should happen?

"One day there was only one babe in her arms; the other she had offered to the great river, the Ganges.

"And the one she clasped to her breast was blind!

"In answer to an inquiring look, she said, in low tones, and in her native tongue:

" 'Yes, of course, I gave the best!' "

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## Under the Juniper Tree.

A. B. GIDDINGS.

There are those who speak with something like a sneer of Elijah sitting down under the juniper tree almost wishing to die.

They are the people who never did much harm to Baal's prophets, to say nothing about killing four hundred of them. They think they could do it, however, and walk off with the air of a conquering hero; but they are the kind who never antagonize evil enough to hurt. They think it is in bad taste to get so indignant at sin.

When I remember how God gave His angel charge concerning Elijah, to go down and bake him a cake, and put some water by him, and wake him up to eat and drink, and leave him to take a long nap, and come again and prepare another meal, I can't see anything but love and pity in God's heart for him. Then when I remember that he was the only one whom God ever took up to him in a chariot in the sight of men I think I could be in better business than to criticize Elijah. Only in a modified sense can any servant of God compare himself with the grand old prophet. But there are those whom God seems to lead something as he led Elijah. Their natures are intense. There seems to be an impelling force within which pushes them on to stand up boldly and fearlessly against the wrong. The wrong-doer is often offended, and the servant of the Lord sits down in sorrow under the juniper tree. A specific case in illustration may be something after this manner:

There are young people who are dear to you. Their parents and grandparents were dear, but God has called these natural guardians to the skies. In time these young people become also guides of little feet. You visit their home. They are Christian in name; but the children have never seen their parents kneel and speak to God in prayer; nor are they taught to pray. The children's books and pictures are all for jollity and fun, none about the Christ child or the Good Shepherd. If you begin to show them these and teach them verses from the Bible, the child is called away. Pleasure excursions are planned for the Sabbath by these children of godly parents.

All the days and weeks of your visit the wrong of this course is growing upon you. You are praying constantly over it. A voice seems to awaken you in the night saying, "You must speak." You toss upon your bed and plead to be excused. You feel it probable that they will be angry. But the day comes. The impelling force will not permit you to be silent. You are very intense. You draw a contrast between their ways and those of the parents whom they claim to revere so much.

Trembling and tears are in your heart and voice. You are sure you have not done it in anger; but for weeks and months you sit under the juniper tree disheartened, not that you would shrink from God's leading, but wondering rather if you have done His work in His way, and grieved beyond measure that you must so often antagonize those who are dear to you.

## A Child's Victory.

A coal cart was delivering an order in Clinton place the other day, and the horse made two or three great efforts to back the heavily loaded cart to a spot desired, and then became obstinate. The driver began to beat the animal, and this quickly collected a crowd. He was a big fellow with a fierce look in his eyes, and the onlookers were chary about interfering, knowing what would follow.

"I pity the horse, but I don't want to get into a row," remarked one.

"I'm satisfied that I could do him up with the gloves on, but he wouldn't fight that way," added a second.

"I'm not in the least afraid to tackle him," put in a young man with a long neck; but about the time I got him down along would come a policeman and arrest us both."

The driver was beating the horse; and nothing was being done about it, when a little girl eight years of age approached and said, "Please, mister."

"Well, what yer want?"

"If you'll only stop, I'll get all the children around here, and we'll carry every bit of coal to the man-hole, and let you rest while we're doing it."

The man stood up and looked around in a defiant way, but meeting with pleasant looks he began to give in, and after a moment he smiled and said: "Mebbe he didn't deserve it, but I'm out of sorts today. There goes the whip, and perhaps a lift on the wheel will help him."

The crowd swarmed about the cart, and a hundred hands helped to push, and the old horse had the cart off the spot with one effort.—Baltimore Christian Advocate.

## A Bible Alphabet.

Here is an interesting alphabet of Bible people and Bible places. See if you can find out all the names from A to Z and where they occur in the Bible. It will be a delightful way to spend a Sunday afternoon. The alphabet, which appeared in the Central Methodist, is as follows:

A was a monarch who reigned in the East.
B was a Chaldee who made a great feast.
C spoke the truth when others told lies.
D was a woman, heroic and wise.
E was a refuge when David spared Saul.
F was a Roman accuser of Paul.
G was a garden, a frequent resort.
H was a city where David held court.
I was a mocker, a very bad boy.
J was a city, preferred as a joy.
K was a father whose son was quite tall.
L was a proud one who had a great fall.
M was a nephew whose uncle was good.
N was a city long hid where it stood.
O was a servant, acknowledged as a brother.
P was a Christian greeting another.
R was a damsel, who knew a man's voice.
S was a king, who made wisdom his choice.
T was a seaport, where preaching was long.
U was a teamster, struck dead for his wrong.
V was a cast off and never restored.
Z was a ruin, with sorrow deplored.

## The Master.

Lead me nearer to Thy throne
Far away from every sin,
Let me follow Thee alone,
Heavenly honors thus to win.

Lead me, loving Master lead me
Where the light of love will shine,
Hold my spirit so I'll heed Thee,
Trusting Savior I am Thine.

Lead me so I shall not wander
From Thy tender grace and love,
Teach me to grow ever fonder
Of Thy word from heaven above.

Lead me, for I trust Thee ever,
In Thy ways that are divine;
I will follow Thee forever,
Gentle Savior Thou art mine.

—U. P. Crane.

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## STARTLED

By some sudden sound she drops the vase upon the floor. She is nervous and may be told that nervousness is a luxury which only a rich woman can afford to indulge in. Nervousness has cost many a woman her position. Sometimes when women run machinery the price of nervousness is mutilation,—a finger lost or perhaps the whole hand crushed.

Nervousness in women is commonly but a symptom of womanly disease. It is useless in such cases to "doctor" for the nerves alone. Cure the diseases which attack the delicate womanly organism and nervousness will be cured also.

Dr. Pierce's Favorite Prescription makes weak women strong, sick women well. It establishes regularity, dries weakening drains, heals inflammation and ulceration, and cures female weakness. It tranquilizes the nerves and induces refreshing sleep.

"In the fall of 1897, I was troubled with nervousness, headache, heart trouble and female weakness," writes Miss Blanch M. Bracey, of Sala, Oswego Co., N. Y. "Last summer I wrote you and you advised me to try your 'Favorite Prescription' and 'Golden Medical Discovery.' I did so and I began to improve rapidly. Continued taking the medicine, half a dozen each of 'Favorite Prescription' and 'Golden Medical Discovery' for the space of five months, and in less than a year had regained my former health."

Dr. Pierce's Pleasant Pellets clear the muddy complexion.


### Misplacement of a Comma.

A popular captain's wife was more than usually anxious over the safety of her husband, and accordingly handed a parish clerk a slip one Sunday morning, bearing the words: "Captain Wilson, having gone to sea, his wife desires the prayers of this congregation on his behalf." Unfortunately, by the misplacement of the comma after the "sea" the congregation was told that "Captain Wilson having gone to see his wife, desires the prayers of this congregation on his behalf."—Cornhill Magazine.

All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ, he will be to us the whole treasury of God.—Bishop Whipple.

### Right Use of the Bible.

Young man, young woman, cling to your mother's Bible! Civilization is founded on it, and civilization has a sure foundation. The old Bible is sacred with many a precious memory. Fathers have put it into the hands of their boys as they have sent them out into the storms of life, and it has led them through without shipwreck. Mothers have put it into the hands of their daughters, and it has taught them how to live queenly lives and die in holy peace. Men have read its pages when they were trembling on the brink of awful temptation, and it has girded their loins to heroic resistance, till they have preferred to die rather than to do wrong. Soldiers have put it into their knapsacks, and gone out to battlefields and charged up hills slippery with blood with larger courage because of their Bible. And men in hospitals, groaning with pain, their life-blood dripping from their ghastly wounds, have held their mother's Bible in their fainting grasp, and kissed it with lips that were pallid with death, and gone out into the darkness with a smile because their mother's Bible was near. O, the Bible! the Bible! I want it in my hands as I face life's hot temptations; I want it in my heart as I face life's awful sorrows; I want it in my life as I gird my loins for strenuous responsibilities; I want it under my pillow when my breath comes in gasps, and the death dew is damp on my forehead; and I want you to put it in my coffin, and read it over my grave and write on my tomb its promise of life eternal.—Dr. F. O. Holman.


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In these busy days that seem to come and go with ever-increasing rapidity, and which we treat as though they were opportunities for the indulgence of carnal appetites merely, you hear men talk about "killing time." O better kill anything than time; better waste anything than the moments lit as yet with the light of hope; better fritter away any wealth that happens to be in your possession than these days overflowing with the grace and tenderness of God; for every day is an opportunity to choose, and each choice is the building of another stone into the foundation work, on which eternity will erect the structure, a structure true to the character of the foundation laid.—G. Campbell Morgan.

When you are tempted to use harsh language, stop and think whether it may not be better to hold your peace.

A man at fifty should surely quit dreaming about what he is going to do, and begin to do something.


**The human stomach** is subject to many distressing affections, like cramps, cholera morbus and dysentery, which, if neglected, are dangerous. The best and quickest remedy is Perry Davis' Painkiller. Look out for substitutes. 25c. and 50c.

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### Boys and Housekeeping.

Four years ago, in a suburban town in New Jersey, two lads of sixteen, having between them eighty-seven cents in money, started a business enterprise. One of the boys had always enjoyed helping his mother in her housewifery, particularly when the season came round for making preserves and pickles. When a summer of invalidism laid the mother aside, the family made up their minds that the next winter would be marked by a diminution of the canned and preserved fruit, of which all were fond, but they reckoned without the pluck and energy of the eldest son. He used his vacation in doing, all by himself, what his mother had formerly done, and in the autumn her preserve closet showed fully stocked shelves. It was this experience that emboldened him and a companion to go, very simply and modestly, and undertaking only to fill small orders, at a small profit, into the business of making preserves. Today, after four years, one young partner having retired and gone into other business, the original beginner is the proprietor of a large and paying plant. He supplies housekeepers over an extended area with their jams, jellies, canned fruits and pickles, for a whole season; his trademark stands for excellent work; he has a line of business that an older merchant might envy. This is a demonstration of what good sense, thoroughness and push will do, when united with practical knowledge and a very little ready money.

Why are mothers in general so reluctant to let the boys assist in the housework. There is no reason in the wide world why a boy should not make beds, wash and iron, and wash dishes, quite as handily and neatly as a girl, and the muscles that respond so eagerly to the demands of baseball and football can be trained without trouble to the lifting of many a domestic load. Whatever you do, mothers, or leave undone, do not forget to so bring up the boys, that they may feel some of the responsibility of the home. They will be better sons and brothers for this training, very possibly better men of business for it, and very certainly, better husbands bye and bye, for girls who are fortunate enough to marry them.—Christian Herald.

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Doctor—Have you heard of Mr. Blank's death?
Friend—No. Are you sure he's dead?
Doctor—Positive. I treated him myself.

---

Customer—"When was this chicken killed?" Waiter—"We don't furnish dates with chicken, sir. Only bread and butter."—Baltimore World.

Deep down in country well and city water main are the seeds of dysentery and cholera morbus. Do not let them multiply in your body. Take Perry Davis' Painkiller when your bowels begin to trouble you. It always cures.

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